



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Between 1868 and 1878 appeared several books of his entitled *Solitude*, *The Impressions of the War*, *France*, *The Revolt of the Flowers*, *Diverse Poems*, *The Destinies*, and *The Zenith*. He felt more than any other the terrible year of 1870. He himself entered as a volunteer in the mobile guard which defended Paris during the siege, although his age of 30 would have permitted him to serve in the less exposed national guard. The national misfortune stirred his heart deeply, and the result of it was the grand poems entitled "Justice" and "The Zenith." Among his philosophical works we have to mention one entitled "Expression in the Fine Arts," which is praised for its scientific exactness so as to equal scientifically the essays of Helmholtz and Chevreul. Another philosophical book of his is entitled "What do I Know? An Inquiry into Consciousness," and another scientific work is entitled "The Origin of Terrestrial Life." In 1897 he published his "Poetic Testament" and his "Problem of Final Causes." In 1905 he wrote an essay on "True Religion According to Pascal," and three sociological studies, "The History of the Social State," "The Credit of Science" and "On National and International Lines." His last works are "Fundamental Definitions of the Most General and the Most Abstract Ideas" and his "Psychology of Free Will." An important work of social philosophy *La Possession de l'homme par l'homme* is at present in preparation.

---

THE MIND AND THE BRAIN. By *Alfred Binet*. (International Scientific Series, Vol. LXXXIX.) London: Kegan Paul, Trench, Trübner & Co.

This is an authorized translation of the author's *L'âme et le corps*, and is edited by Mr. F. Legge. It is a contribution to a "problem" that will exercise the wit of man until he is better advised than he has as yet proved himself to be. Has the connection between mind and mind: indeed the connection between one period of the consciousness of a single mind and the next conjoining period of the same ever yet been masterfully made plain? Had that been done, might it not turn out that the "problem" to which this work is devoted would be perfectly solved by supposing a community of nature more or less between mind and what we take to be not-mind? Are there no "facts" to support such a supposition?

In perusing such contributions as this book; indeed, in perusing most of the contributions to psychology, one is continually prompted to recall the verses,

"Viewing all things unremittingly,  
In disconnection dull and spiritless."

If mind is anything, it is continuous and *not* discrete. A "state" of consciousness is a fiction, and a misleading one at that. There is nothing whatever static about consciousness. It is a continuous flow of sensibility. For divers uses, we insert into this continuous flow a variety of distinctions and boundaries, just as the geometer inserts into continuous space his distinctions and boundaries. Such distinctions while not arbitrary are yet artificial and are liable to become traps for the unwary.

How is one "idea" connected with another? If we take the idea as a single discrete entity the "problem" is of course insoluble just as is the "prob-

lem" of soul and body when each are taken as incommunion with each other. But suppose a communion more or less, and the "problem" vanishes.

Ideas do not abut against one another with boundaries of cleavage, nor sensation against perception, nor that against the next ranking activity of mind. All such appropriations of mind are *vicinities*, each blending ineffably into neighboring vicinities.

The conception of matter has become so attenuated under the illumination of recent years that should it be ascertained that the details of our mental furniture have *mass* it would be pretty hard to establish any distinction of ultimate validity other than a distinction of degree between mental and physical being.

It, of course, goes without saying that any work from the pen of M. Binet is specially distinguished as to its quality, and that it will present little if anything that can be assailed upon the basis of his fundamental presuppositions.

F. C. RUSSELL.

SYLLABARY OF CHINESE SOUNDS. By *Friedrich Hirth*. Extracted from Carnegie Institution of Washington Publication No. 54, Research in China, Volume I, Part II, pages 511-528. June, 1907.

The Carnegie Institution of Washington has published a small pamphlet on *Research in China* entitled "Syllabary of Chinese Sounds" by Friedrich Hirth, which is a proposition to simplify Chinese transcription, and it would be highly desirable if Chinese scholars could be prevailed upon to adopt it for all practical purposes. The old transcriptions of Williams and Wade, though great improvements on the earlier ones of Ritchie, etc., contain some drawbacks which Professor Hirth has adroitly removed. At any rate it would be desirable to have uniformity of some kind in this chaos of methods. The Syllabary itself contains 10 large pages, and the whole pamphlet with the introduction is not more than twenty pages.

LA GÉOMÉTRIE ANALYTIQUE GÉNÉRALE. By *H. Laurent*. Paris: Hermann, 1906. Pp. 151. Price, 6 francs.

The author presents a new solution of the problem which has originated in the domain of mathematics since the rise of non-Euclidean geometry. He inscribes his book with the motto "If God has created the universe, man has created space in order to explain and coordinate his sensations. He would have created it of two dimensions if he had been condemned to immobility and limited to the sense of sight." Without exactly agreeing with the negative part of his statement we will set forth the purpose of Professor Laurent.

His book is an answer to the question, "What are the irreducible hypotheses that must be made to find out the geometrical propositions of Euclid?" He speaks of hypotheses, not of axioms, for he does not intend to make use of axioms. He simply examines the consequences of certain hypotheses and their contraries. His aim is to build up an abstract and purely logical science that has no other relation to geometry than the names of objects upon which it speculates, and which have only as abstract an existence as numbers. A chief point in his exposition is the doctrine of "displacement without change